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Africa

# Historical Sketch

of the

MISSIONS

in

....AFRICA....

under the care of the

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH

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(Revised)

*by R. H. N.*

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WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE  
PRESBYTERIAN CHURCH

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Africa



# AFRICA.

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## Gaboon and Corisco Mission.

This mission occupies the Island of Corisco, and the shore of the Gulf of Guinea, from the equator to near Kamerun Bay,  $4^{\circ}$  north latitude. It also extends east into the interior about 150 miles behind the coast belt at Batanga.

### Physical Aspects

The coast line is low, rising towards and below the equator. The navigation of the shore is dangerous, with reefs and isolated rocks; and the mouths of the numerous rivers are obstructed by sand-bars. Close to the hard, yellowish sand beach is a dense growth of bushes, flowering vines and low trees, above which tower the gracefully-rounded heads of the coco, oil, bamboo and other palms. This narrow strip of jungle follows the shore line. Behind it is a belt of sandy swamps, covered with tufts of coarse grass, which gives pasture to herds of oxen, antelopes and other wild animals. Back of this, at an average distance of a mile from the sea, the land slowly rises and bears a heavy growth of timber, extending inland 200 ~~or~~ 300 miles. In this forest are found elephants, oxen, pigs, antelopes, gazelles, monkeys, chimpanzees, gorillas and other animals; and the numerous rivers swarm with hippopotami. The Benita, Muni, Gaboon and Ogowe drain the country, and are fed by many small affluents. A chain of mountains, the Sierra del Crystal, runs southeast from Batanga, where it juts into the sea, until it strikes the Congo far inland, making the "Yellala Falls" of Capt. Tuckey.

### The People

The natives roam through the forests, hunting ivory and gathering ebony, dye-woods, palm-oil, and gums, copal and caoutchouc. But they build their villages only on the banks of streams for convenience of their canoes and boats, the water courses being their only highways. Their farms of plantains, cassava, maize, sugar-cane, etc., are made in forest clearings. Their



features and color are those of the typical negro; but in the features there is great variety, some tribes being much more delicately fashioned than others, even to a degree of beauty; and among the tribes farther from the coast the shades of color become less dark. In the more open country of the far interior are large, populous towns. The tribes are very numerous and exceedingly clannish. Each possesses its own dialect belonging to the great Bantu family of languages, which covers the entire equatorial portion of Africa between the South Atlantic and Indian Oceans, and from 3° north latitude as far south as Zulu-land.

**Government** The government of the region included in our mission field is nominally under foreign powers; Germany at the northern end, and France on the equator. Benito and the region around, and also the island of Corisco are claimed by both France and Spain, the latter, however, being in possession at present. The natives originally lived under a patriarchal form of government, no tribe being governed by any one ruler, but each village directed by a local "chief" or "headman," mistakenly called "king," whose position was due only to his being senior member of the family, and who had authority only so far as his age or force of character could command respect. This form of government still holds in the interior, even where France and Germany claim authority, but near the coast it is more form than substance, the foreign governments insisting on a measure of compliance with their methods of colonial control.

**Distinctive Features** (1) *There are no roads.*—The narrow forest paths are trodden single-file in hunting or in emigrating from the bank of one river to another. The beach on the coast can be traversed by horse or donkey or hammock-bearer. But almost all the travel and trade are done in native canoes and boats dug from a single tree-trunk, and by small foreign sloops, schooners and steam launches. Our missionary travel had always been by small, open boats, dangerously traversing by sail the ocean for distances of a hundred miles or more, and by oar the inland rivers, until in 1871 was purchased for the mission a handsome rapid-sailing, sloop-rigged yacht, the "Elfe," which was most comfortable and serviceable for two years, when, by an unwise economy in dispensing with a responsible captain, it was lost on Corisco rocks. It was replaced by the "Hudson," a small schooner of twelve tons, which,

though safe and useful, was, by her painful slowness, a discomfort, and required constant repairs because of the faulty materials of which she was built. In 1885, the "Nassau," a small sloop, was built in Liverpool, mainly by funds raised among children in Sunday-schools and Mission Bands in America, and is used along the coast in the service of the mission. Because of the increase of steamer traffic along the coast and the greater rapidity and comfort of travel in this way, it is probable that the service of the Nassau may be discontinued. The interior stations are reached by walking through the Bush. Hammocks borne on men's shoulders are used when necessary, as in cases of illness or in transporting ladies.

(2) *There is no currency.*—All payments are made in barter of beads, knives, fish-hooks, plates, calico prints, etc., etc. With these we buy materials for building houses, pay boatmen or other employes, and buy food for ourselves and school-children. The transportation of loads of these goods by boat or on the backs of porters, as described by Stanley, Du Chaillu and other African travelers, is a great hindrance to rapid progress.

(3) *There was no written language* of the dialects in our mission field until the Mpongwe was reduced in 1843 by Rev. Messrs. J. L. Wilson and William Walker. Other dialects have since been written: the Benga by Rev. J. L. Mackey, the Dikele by Rev. Messrs. Best and Preston, the Fang by the Rev. H. M. Adams and the Rev. A. W. Marling, ~~and the Bule by the Rev. A. C. Good, Ph.D.~~ The structural differences between these are slight; the dissimilarity being mostly in vocabulary. They are easy of acquisition by foreigners. Scores of other dialects exist, *e. g.*, the *Bule*, Kombe, Mbiko, Orungu, Nkami, etc., for writing which no necessity arises, the Benga, Mpongwe, Fang and ~~Bule~~ answering all ~~present~~ wants.

The entire New Testament and parts of the Old, with Hymn-book, Catechism, "Peep of Day," "Come to Jesus," and other small books, are printed in both Benga and Mpongwe, and a Primer and the Gospels in Bule.

French is required by the government to be taught in our schools within French territory, and if a foreign language is taught within German territory it must be the German. In both, however, instruction is given largely in the vernacular as the main dependence in imparting spiritual truth.

(4) *There is no worship* in the proper sense of that word.  
*religious*

The natives have a religion, but it is a superstition called Fetishism. It does not come as near to a worship of God as idolatry does, for the idolater professes to worship God through the symbol of the idol, but the African negro, though distinctly admitting the existence of a supreme being as a creator and "father," gives him no actual worship. Sacrifices are made of food, and occasionally of blood—sometimes human—to spirits, to which prayers are regularly offered at the new moons, by the village patriarch or his deputies, and at other times by any individual in sudden danger. But these prayers have no confession of sin, no thanks, no praise. Fetishism consists in the wearing of charms or amulets to aid in the accomplishment of any given wish, or to ward off the machinations of a possible enemy. These charms may literally be *anything*—a shell, a bone, even a rag that has been consecrated by the fetish doctor, who professes, with his drugs and incantations, to inject into it a spirit, by whose efficiency the sick are to be healed, and the hunter, trader, warrior, gardener, etc., etc., made successful. Rules are also to be obeyed of abstaining from certain kinds of food, refraining from contact with certain articles, avoiding certain localities, etc. These rules, and the dread of malignant spiritual influences, whose power is thus to be placated, make the religion of the native negro a bondage of fear.

**Hopeful  
Characteristics**

Work among the natives is pleasant and hopeful because of—(1) *Their receptivity*.—In our itinerations and village preaching they are attracted by the singing of hymns, listen with curiosity, and give a prompt assent to the truth and excellence of the gospel message, not often disputing, though objecting to the practical application of the decalogue to their lives and customs. We are not deceived by this ready assent. It does not arise from a welcome of the Saviour, whose name and gospel is utterly new to them, but from an absence of any regular system of theology. Having no such system for which to fight, they accept our statements out of a race-reverence and personal respect and courtesy. But even this gives us an opportunity of giving instruction which prepares the way for the truth to enter in. *native*

(2) *Their hospitality*.—Though not cordial to strangers, they are warm in their welcome of members of tribes or families with whom they have marriage or commercial relations. And they are particularly polite in their reception of all foreign visitors, such as traders and missionaries. When



we acknowledge the claims for recognition of the village chiefs, and formally make ourselves their guests, we are at once accorded the freedom of the town, to go where and do as we please in its huts and around its fires; food is provided, the best hut cleared for our use, and our persons, boat, goods and crew are perfectly safe. This hospitality and honesty are, indeed, but a thin covering to a wild nature; for, if we independently encamp in a forest near a village, we may be robbed, and then there is no redress. But even such hospitality renders us safe; and the slight gifts expected to be made in parting are no more than would be given in payment for food and lodging in a civilized country.

(3) *Their kindness*.—Each missionary on arrival is addressed with the title of “father” or “mother;” and the pleasant feelings that soon grow up between teacher and pupil or employer and employes become strong and often tender. We are not called by opprobrious names, nor looked upon with suspicion or coldness. This is, in general, true; but, in connection with the new stations along the Ogowe, the missionaries have had more trouble with the fierce and war-like Fang tribe, who are disposed to encroach upon mission rights. Courage and prudence on the part of the occupants have so far, however, compelled respect.

(4) *Their docility*.—They are obedient, as children or servants. We are accorded large authority, much the same as native chiefs have in their villages. Indeed, that was the position that was formally voted in the council of Corisco chiefs to Mr. Mackey and his successors on his location on that island. The same is more or less true in other parts of our field, according as the missionary’s own character is personally an impressive one. On his own premises he is sometimes as father to children, teacher to pupils, master to employes, judge to transgressors and magistrate to offenders.

**Unfavorable  
Features**

(1) *Want of effective government* sometimes interferes with comfort at our stations. Unkind feelings, engendered by jealousy or slander or misunderstanding, lead to petty outrages, which, if submitted to, open the way to greater and more audacious acts, for which no immediate redress can be obtained. Rightly to deal with such cases calls for patience, prudence, decision and tact.

(2) *Indolence* is natural to the people. Their wants, being few in food or clothing, are easily supplied from the rivers,

their women's farms, and from the forest. They have no trades, and but very limited arts of rude house and boat-building, carpentering and blacksmithing. When they profess Christianity their change of heart does not at once and entirely make them diligent where there is small occasion for diligence; and the native Christian, left to himself, lives like his heathen fellows, excepting their vices. It is necessary, therefore, to teach them industries, and stimulate ambition. Unlike some tribes of southern Africa, they are willing to change their rude tools and utensils, readily accept ours, and are glad to be taught carpentering. This is a field in which lay missionaries, *e. g.*, mechanics, are especially useful.

(3) *Slavery* probably existed in Africa as a punishment for crime long before it was stimulated to the seizure of weaker neighbors and tribes, to supply a foreign market. The united influence of the many missionary societies that line the coast, and the efforts of one Christian nation after another, have broken up the trade in Guinea negroes. There is now not a single slave exported from the west coast of Africa, although it is still done clandestinely on the east coast. And while suppressed on the west coast, it exists unrestrained as a domestic institution, the criminal class being passed "down river" from the interior to the coast. Their presence as the labor-class makes labor to the native eye distasteful and dishonorable, giving to the native Christian a plea for and temptation to idleness.

(4) *Intemperance* is a sad obstacle. The natives have their own beer, made from over-ripe plantains and bananas, and a sour wine from the sap of the oil and bamboo palms. But they have learned to like the more intoxicating qualities of our imported rum, gin and whiskey. These are obtained in abundance at almost all the English, Scotch, German, and other foreign trading-houses and dram-shops at the depots of the steamers and other vessels of commerce on the coast and up the rivers. Were it not for the use of foreign liquors in a trade otherwise legitimate and commendable, the concurrent testimony of our own and adjacent missions is that our native church membership would be vastly greater. What a record against the Protestant Christianity of Great Britain and Germany and America!

(5) *Polygamy*, with its kindred vices, is a bitter root, which develops into a tree whose thorny arms meet us at every path. It debases woman, disregards marriage, destroys the

family, and interferes with our control of female pupils. It makes marriage difficult for Christian young men who desire to be monogamists; and, inwrought into the customs of society in many unmentionable forms, follows our native members to the door and even into the church. The debasement which it has wrought in the minds of the natives has sapped virtue and chastity. It is a sad fact that many white men, representatives of civilization, trading on the coast, by adopting polygamy and encouraging kindred vices, while they deprive lust of none of its evils, give it a dignity that even heathenism did not claim for it.

## MISSION STATIONS.

(1) *The Gaboon district* was occupied June 22d, 1842, by the American Board of Commissioners for Foreign Missions at Baraka station, ~~now~~ Libreville, on the Gaboon, an estuary or inlet of the ocean, ~~ten~~ miles from its mouth, and ~~fifteen~~ miles north of the equator. This was really a transfer of a mission which had been begun eight years before at Cape Palmas. The founders of the Gaboon Mission were Rev. J. L. Wilson, <sup>P.D.</sup> Rev. Benjamin Griswold, Rev. Albert Bushnell, and Rev. William Walker, accompanied by their wives. Mr. Walker, the last survivor of the original band, passed away Dec. 9, 1896. He went first to Cape Palmas, Liberia, but was transferred to Gaboon in ~~1843~~ <sup>Dec. 1842</sup>. For thirty years after he was most of the time in Africa, and the corner-stone of the church, of the Mpongwe literature, and the civilization within Gaboon Mission was chiefly laid by his hands, and by his associate, Rev. Albert Bushnell. Other names identified with the mission are White, Porter, Preston, Best, Ford, Pierce, Herrick, Adams, Jack, St. John, Reading, Marling, Murphy, and a few others of short residence.

Mr. Griswold's name is connected with a second station, Ozyunga, two miles distant from Baraka, which was finally abandoned; Rev. Ira M. Preston's name with a third station, Olendebenk, twenty-five miles up the estuary from Baraka, which also, because of tribal wars and other causes, was abandoned; the names of Revs. E. J. Pierce, H. P. Herrick and H. M. Adams, with Nengenenge, sixty miles up the estuary. This station, after being forsaken for twenty years because of its unhealthfulness, was resumed in 1881,

Baraka

town of

12

P.D.

D.D.

Bay  
23

Dec. 1842

1844

Ikai  
creek



but it was destroyed by a French gunboat not long after, and a new station was opened at Angoni, ten miles beyond.

In 1843 intrigues were begun which, in 1844, resulted in the possession of that part of the coast by France, and the erection of a colonial government, with headquarters at Gaboon. Successes in mission work and native conversions in 1849 aroused heathen opposition and actual persecution of native Christians.

Rev. Messrs. Preston and Best prepared a grammar and part of the Gospels in the Dikele dialect. Henry A. Ford, M.D., was a skilful physician, and wrote a monograph on African fevers, which is a standard for reference on that subject. The names of Mrs. Walker, Mrs. Preston and Mrs. Bushnell are especially connected with the Baraka girls' school. Scanty reinforcements and frequent returns of those disabled by illness left Gaboon in 1870 with only one station, Baraka. In April, 1871, this station was transferred to the Presbyterian Board of Foreign Missions, and the work was united with that at Corisco, under the name of the "Gaboon and Corisco Mission." Reinforcements were sent to Baraka, and it was for some time the central station of the mission. Lying on the Gaboon River, ten miles from the sea, it is a depot for steamers, and has all the advantages as well as the drawbacks of a port of entry. Rev. W. C. Gault and Mrs. Gault labored here for some years, and after their transfer to Batanga Rev. Dr. Nassau, Mr. E. A. Ford, Mrs. T. S. Ogden, and Mr. E. Presset, a French teacher, carried on much evangelistic and educational work, extending the influence of the mission for many miles around. There is a church with 70 members, now under the oversight of the Rev. Dr. Nassau, the patriarch of the African mission. Schools were at first taught in the Mpongwe tongue, but after the French began to enforce their claim to this region in 1878, their requirement that all instruction should be given in French necessitated the employment of teachers who could use that language. Then began brighter days. Baraka has since been strengthened in the number of workers; its work has grown, the church has increased.

*Liberilla* The distinctive importance of Gaboon parish is geographical and financial. ~~Baraka was~~ the depot of steamers; our supplies were kept there; it was our post-office, and, being central, most of our mission and Presbytery meetings were held there. *primary*



Since 1893, these <sup>meetings</sup> have been transferred to Batanga, which is the centre at present. The schools formerly carried on in the Mpongwe dialect were closed because of the restrictions of the French Government, which requires all instruction to be given in the French language. Within the past few years, however, schools have been conducted by French teachers connected with our mission, secured through the kindness of the *Société des Missions Evangéliques* of Paris.

(2) *The Corisco district* was occupied as a distinct mission by the Presbyterian Board in 1850. Corisco is a beautiful island, five miles long and three wide, sixty miles north of the equator, and fifteen to twenty miles from the mainland on Corisco bay. The dialect is the Benga. Among the workers here were Rev. J. L. and Mrs. Mackey, Rev. C. and Mrs. De Heer, and Rev. Ibia J'Ikenge, whose lives cover the thirty-one years from 1850 to 1881. Associated with them are the names of Simpson, Clemens, McQueen, Williams, Ogden, Loomis, Clark, Nassau, Paull, Reutlinger, Menaul, Gillespie, and others of shorter residence.

Messrs. Mackey and Simpson were the founders of the first Corisco station at Evangasimba, where the former left his impress upon the natives as a man of sterling integrity, good judgment and tact. A second station, Ugobi, two miles south of Evangasimba, was soon opened, where Rev. G. and Mrs. Georgiana (Bliss) McQueen are remembered as careful trainers and educators, their pupils being noted as excellent interpreters and English speakers. A third station, Elongo, three miles north of Evangasimba, was established, where Rev. William and Mrs. Clemens were known for their labor for pupils from the mainland, whither Mr. C. made numerous and long boat-journeys. A fourth station, Maluku, was located near Evangasimba, and here lived the careful translator and conscientious pastor, Rev. T. S. Ogden. To the care of himself and Mrs. Ogden was transferred Mrs. Mackey's flourishing girls' school, which afterwards passed successively into the hands of Mrs. Maria (Jackson) Clark and Mrs. Mary (Latta) Nassau. This school was finally placed at Elongo, under the care of Rev. C. and Mrs. De Heer and Mrs. Reutlinger, on the occasion of the removal of the work at Maluku (and eventually that of Evangasimba) to the mainland at the Benito river. Ugobi had previously been consolidated with Elongo, the four Corisco stations being thus reduced to one.

Corisco had been selected as a mission basis under two beliefs—(1) that its insular position would assure exemption from fever; (2) that missionary effort should be spent in carefully educating natives, who would then undertake the danger and exposure of carrying the gospel to the distant regions. Neither of these was realized. The island was found to be quite as feverish as the mainland; the confinement of teaching was less healthful than the exercise of travel; and the chronic tribal quarrels made it impossible for our native agents to go any great distance from their own tribe. It was found that missionaries could travel with advantage to their own health and with more safety from the hands of rude distant tribes than the native Christians could. It was therefore not discouragement or weakness that reduced the ~~four~~ <sup>3</sup> *outstation* Corisco stations to the present single one at Elongo.

The distinctive importance of Corisco is as a field for encouraging native self-support and self-reliance, the entire care of the district, church, school, etc., being placed in the hands of the native ordained minister, Rev. Mr. Ibia J'Ikenge, the first convert baptized on the island. The church has a membership of 125, with several out-stations. In 1896 two congregations built chapels for themselves, and the pastor is encouraged by the gradual spread of Christian ideas, and the manifest elevation of the moral tone of the island, through the education of the girls and women.

The Presbytery of Corisco, formed in 1860, now supervises all the churches embraced in our Mission field. It is attached to the Synod of New Jersey.

As long ago as 1858 a visit was made to Corisco by a Spanish war vessel bearing a proclamation from the governor of Fernando Po, to the effect that only the Roman Catholic religion should be taught on the island. The only notice taken of this was a memorial to the United States Government, which led to an examination of the claim made, and the discovery that it was without foundation.

This seemed at the time to end the matter, as the newly imported priests and nuns left the island at once. In 1885, however, the claim of Spain was revived, in antagonism to that of France. Roman priests were again sent to Corisco and the attempt to prohibit all Protestant teaching, in any language, was renewed. The question has been referred to the State Department of Washington.

These rival powers have greatly hampered the work of

the Presbyterian Board in this region, but the Word of God, translated into the Mpongwe and Benga dialects, is a voice which cannot be altogether stifled by any strife of men.

(3) *Angom*, on the river ~~Congo~~, the north-  
**Angom** ern branch of the Gaboon, was occupied in

1881. It affords a vast and promising field for missionary labor, being a central point among the large and vigorous Fang tribe. Forty-three villages can be reached by land within a few hours. Rev. A. W. and Mrs. Marling labored earnestly here for many years, with the assistance of Mrs. T. S. Ogden, who in the absence or illness of Mr. Marling, was at times the only missionary at the station. In 1892 Rev. Mr. and Mrs. Bannerman were transferred here from Talaguga, but spent only a short time at the station when a protracted absence became necessary because of ill-health. A church was organized in 1894, which now numbers thirty-seven members. Mr. Marling translated Genesis and Matthew into the Fang language, and prepared a "First Reading Book" and Catechism, with ten hymns attached. He died of African fever in 1896, greatly lamented by the mission, the native Christians and the Church in the home-land.

(4) *The Ogowe district* was occupied by Rev.  
**Kangwe and Talaguga** R. H. Nassau in 1874, at Belambila, on the

Ogowe river, 150 miles up its course. A house was built here among the friendly Bakele, but the jealousy of other tribes made it unsafe to remain. In 1876 the station was removed twenty miles down the river to Kangwe Hill, among the Galwa, in the neighborhood of the Government Post at Lembarene. Here Dr. Nassau was joined by his sister, Miss Isabella A. Nassau, the first white woman to enter the Ogowe. This location was chosen in the consistent pursuance of what has been ever the objective point of the mission, the interior. The failure to find a path *via* either the Gaboon, the Muni (at Corisco), or the Benito, led to the attempt of the Ogowe, whose entrance had recently been forced by trading steamers. This attempt was stimulated by the very general feeling in the home churches that our duty was unfulfilled unless an immediate advance was made interiorward.

In 1876 Count Pierre Savorgnan de Brazza, a lieutenant in the French navy, accompanied by MM. Marche and Ballay, carefully explored and surveyed the Ogowe to its sources. Near those sources he found in 1878 other streams, flowing

*Mkâmba*

*and the  
1st Ogowe  
church  
founded*



south and east. On a second journey he descended one of those streams, the Alima, and found that it flows into the Congo, near Stanley Pool, thus proving a practicable route for our advance.

The original plan was to form a chain of stations from Kangwe to the Congo basin, if it were found practicable. A second station, Talaguga, ~~ten~~ miles up the river, among the Fang tribe, was occupied in 1882 by Dr. Nassau and Mrs. Mary (Foster) Nassau, whose lamented death in 1884 led to the transfer of Miss I. A. Nassau from Kangwe to that station. From this outpost, itineration by boat was carried on in both directions with many tokens of divine blessing.

*and others* In 1885 Rev. A. C. Good took up the work at Kāngwe and through his itinerating efforts along the river and around the lakes connecting with the Ogowe, there was a precious work of grace, resulting in the organization of two churches in 1889, one at Wāmbālia, ~~twenty~~ miles below Kāngwe, and the other at Igenja, fifty miles below. Early in 1892, a third church was formed at Longwe, and a new out-station was also established at Enyonga, eighty miles below Kāngwe, among the Nkomi people, a branch of the Mpongwe tribe.

A church was also organized at Olanba, and the whole number of communicants had increased to over 300. Dr. Good revised the entire New Testament in Mpongwe, and prepared a new hymn-book.

This promising advance was interrupted by the interference of the French government, which forbade instruction in the vernacular, and laid such hampering restrictions on the missionaries that the Board at the earnest request of the Mission, resolved to commit the work in that region as soon as possible into the hands of French Protestants, and withdraw by degrees from French territory. In accordance with this policy, Talaguga was transferred in 1892 and Kāngwe in 1893 to the *Société des Missions Évangéliques* of Paris. This Society finding itself unable to assume further responsibility in this direction, the Board is constrained to retain Baraka and Angom.

(5) *The Benito district* was occupied in January, 1865, at Mbade, at the mouth of the Benito River, 110 miles north of the equator.

The dialect is the Kombe, but the Benga is understood.

Prominent names in the work here are Rev. George Paull,



Rev. R. H. Nassau and Mrs. Nassau, Rev. S. H. Murphy and Mrs. Murphy, Miss Isabella A. Nassau, and Rev. C. DeHeer and Mrs. De Heer, whose lives cover the twenty years from 1865 to 1885. Associated with them are the names of Reutlinger, Kops, Schorsch, Menkel, Gault and Misses Jones and Dewsnap. Rev. George Paull, the founder of Mbade station, was a man of noble character, with a rare combination of strength and amiability, of untiring labor and deep spirituality. His zeal consumed him. He lived in Africa but thirteen months, only three of which were spent in Benito. His work was carried on and enlarged by his immediate successors, Rev. Messrs. Nassau and Murphy. Mrs. Mary C. Nassau, with a spirit like that of George Paull, left a deep impress on the hearts of the heathen, and her hymn-book is ever on the lips of the native church. Mr. Murphy's energy called out the self-reliance of the native Christians. With his aid they broke the power of Ukuku Society, a most oppressive superstition, that held no native life of worth against its arbitrary orders, and that subjected even the lives of foreigners to frequent annoyance and actual danger. In 1869 a second station was built at Bolondo, two miles from Mbade, in the mouth of the river. In that year also Mr. Reutlinger made an attempt to penetrate the interior by way of the Benito River, and had partly overcome the opposition of the coast jealousy, when he died from an attack of erysipelas.

Rev. J. De B. Kops, during his short stay in 1872, made a favorable impression as a thorough teacher and trainer of the advanced class of the Bolondo boys' school. After his return to America that school-station, and, indeed, much of the entire Benito work, ecclesiastical, educational and financial, was carried on for several years by Miss I. A. Nassau, aided successively by Mr. Menkel, Miss Jones, Miss Dewsnap and a native minister.

Mr. P. Menkel, the captain of the mission vessel, has also made himself useful as a mechanic in erecting mission-houses and churches.

The church, numbering over 200 members, with a large Sunday-school, is under the charge of a native pastor. This church has sent off two colonies, and there are ten out-stations. Mrs. De Heer, Mrs. Reutlinger and Miss Hulda Christensen were the only missionaries permanently stationed here for several years until the appointment of Mr. Hickman in 1895. Mrs. De Heer has prepared a Benga-English

and English-Benga dictionary, and revised and translated other books, such as "Presbyterian Law," "Bible History," and "Jessica's First Prayer."

The importance of Benito as a station lies in the industry of its people and the missionary character of the native church. The fervor of George Paull flows on in the life of the Benito church; its members carry on several out-mission posts in their own district; have furnished from their number efficient elders for the Corisco and Gaboon churches; volunteered the first native assistants for the advance up the Ogowe, and from this church came most of the licentiates of our presbytery.

*Batanga*, at first an out-station of Benito, was made a regular station in 1889, under charge of Rev. B. B. Brier and Mrs. Brier. Mr. Brier died in 1890 after a brief but self-denying service and Mrs. Brier returned to the United States. Rev. G. A. Godduhn and Mrs. Godduhn, and the Rev. John McMillan, M.D., and Mrs. McMillan, reached Africa in 1890, and were assigned to Batanga. Dr. and Mrs. McMillan severed their connection with the Mission in June 1892. After four years of patient and effective service, Mr. Godduhn's health having failed, he and his devoted wife felt constrained to withdraw from the field and return to the United States.

When it was found that there was no hope of advancing inland by way of the Ogowe, and that the work on the river was seriously hampered, as intimated above, the main centre of our mission operations was transferred to Batanga, which lies within German territory, and gives better access to the interior. The territory of the Station extends from the Campo River, the German boundary on the south, to Little Batanga, giving a coast line of about 80 miles, and extending indefinitely into the interior.

The Rev. W. C. Gault and Mrs. Gault, Mr. E. A. Ford, Miss I. A. Nassau, Miss Louise Babe, and Dr. and Mrs. A. C. Good, joined the station in 1892, Dr. Good intending to work in the interior. A year later, Charles J. Laffin, M. D., and Mrs. Laffin, were added, and in 1894 Rev. Herman Schnatz, Mr. Oscar Roberts and Mrs. Roberts. In 1895 Miss Ida Engles, under engagement of marriage to Mr. Schnatz, arrived, and became Mrs. Schnatz.

There is a constant and encouraging growth in the church at Batanga, and the truth is spreading in the surrounding country. Churches have been formed at Ubenji,

<sup>n</sup> Kribi, <sup>a</sup> Evunde, Myume, ~~and Iaka~~. Along the coast several tribes have built "prayer-houses" of their own accord, especially the Mabeya, and are waiting for Christian teachers, whom they promise to support.

There is a boarding-school for boys and another for girls, at Batanga, with eight day-schools in the different towns. It was hoped to escape the difficulty as to language under German rule, but it has re-appeared in another though much less exacting form. The German government does not forbid the teaching of the vernacular, but requires German in addition at the coast, which makes it necessary for the teachers to understand that tongue. Many native dialects are spoken in the neighborhood, and much trouble has arisen with some of the tribes, who object to having their children taught in the Benga, the language of the majority. So strong is this prejudice, that at one time the schools were almost deserted.

*instructor* The Training Class for African preachers is under the ~~charge~~ of Miss Isabella A. Nassau, whose long experience in Africa gives her especial fitness for this most important work.

Medical work has been done to some extent and with good results. The natives built a small hospital, and a dispensary has since been added.

The death of Mrs. Laffin in November, 1894, after a brief but effective service, and the return of Dr. Laffin to the United States because of serious illness, threw upon Mrs. Roberts, happily a regularly trained physician, the entire burden of the medical work. Although somewhat enfeebled by the climate, she stood bravely at her post until she too fell a victim to the fatal African fever in May, 1896, leaving behind her the memory of work well and lovingly done for the Master. The station remained without a physician till November of the same year when N. H. D. Cox, M. D., and Mrs. Cox joined the mission.

**Efulen** By authority of the Board and with the approval of the Mission, Dr. A. C. Good, accompanied by native carriers only, made several tours of exploration into the interior, beginning July, 1892, with a view to opening mission work back from the coast. He penetrated the interior to a point about 150 miles from Batanga, passing entirely through the forest belt. He selected as a site for the first station a hill near Nkonemekak, about 1,800 feet above sea level, and called



by the natives Efulen, ("a mingling"). This site being subsequently visited by a committee of the Mission, was on recommendation approved by the Board. In 1893 Dr. Good, the Rev. R. H. Milligan and Mr. M. Henry Kerr were assigned to the work of establishing a station at this point, the two latter having joined the Mission a few months before. A little later Silas F. Johnson, M. D., and Mrs. Johnson and Rev. Melvin Fraser were assigned to the Station. Mr. Kerr, who is a mechanic, with the help of native workmen whom he trained for the purpose, soon built a temporary house, and later a more permanent one, together with the necessary furniture; and subsequently a school-house and dormitory for boys. In addition to the study of the language, and looking after the material interests of the Station, a good deal of itinerating work was done by the missionaries in the surrounding towns. In the intervals between his tours of exploration, Dr. Good reduced the Bulu language to writing, and prepared a Primer, and subsequently translated the four Gospels, all of which, with the aid respectively of the American Tract Society and the American Bible Society, have been printed and sent to the field. The Gospels were eagerly welcomed by the people, and in three weeks, twenty-eight copies were sold.

After completing this work, Dr. Good in accordance with the plan approved by the Mission and the Board, made an exploring tour to the east and southeast of Efulen, covering some 400 miles. Being disappointed about carriers, he returned in advance of the time he had fixed, quite out of health, and was immediately seized with African fever to which he fell a victim December 13, 1894. He was greatly beloved and his death was sincerely mourned not only by the Mission but by the Church at large. History will accord him a prominent place in the ranks of the missionary explorers of the Dark Continent.

During his last journey Dr. Good had selected ~~Elatte~~ Ebolewo'e as a site for the second station, which was subsequently approved by the Mission and the Board, and was occupied in 1895 by Mr. M. Henry Kerr, Rev. Melvin Fraser and the Rev. C. W. McCleary, the last named having joined the Mission that year. The Rev. W. C. Johnston and Mrs. Johnston having also arrived in 1895, were assigned to Efulen in place of Mr. Kerr and Mr. Fraser. The name Elatte has been given to the Mission settlement, which is about 75 miles east of



Efulen. Both a temporary and more permanent house have already been built, together with a slight structure for a school-house, and evangelistic and educational work are fairly begun. More recent exploration of the country makes it probable that Elatte can be reached from Batauga by a more direct route than that *via* Efulen.

**The Dwarfs** During one of Dr. Good's journeys of exploration, he came upon a village of Dwarfs. A detailed statement of his experience is given in a letter which will be found in *The Church at Home and Abroad* of January, 1894.

"His letter fell under the eye of a noble Christian lady in Scotland whose heart had been deeply touched by Mr. Stanley's reference to the Dwarfs in his book, 'Through Darkest Africa.' After correspondence with the Board of Foreign Missions, she agreed to furnish funds with which to begin and sustain mission work among the Dwarfs, provided the Board would undertake it. On the basis of her liberal offer, the Rev. Smith Gardner Dunning was appointed to the Gaboon and Corisco Mission for the purpose of entering upon this work, and the Board expects to appoint another missionary on the same basis when he can be found. Meanwhile, Mr. Roberts and Mr. Hickman of our Mission, have made further explorations and discovered quite a number of Dwarfs hanging on the outskirts of the Mabeya tribe. It is feared that because of the migratory habits of these people, it may be found difficult to do permanent work among them, but the present purpose is to reach them as far as possible in their own towns, and endeavor to bring some of the most promising youth to the coast for instruction in Bible truth, and in the rudiments of education."

**Encourage-  
ments**

Besides the schools and churches enumerated, great encouragement is found in the following facts:—

(1) There is earnest desire for education on the part of many of the natives.

(2) Increase of interest in civilization is shown by the natives through the entire mission field.

(3) There is an open door to the interior.

(4) Freedom for woman's work is absolute, there being nothing in the native ideas or customs to prevent a woman doing all that her time, capability and strength may suggest in either village itineration, teaching of girls and women, or higher education of men.

(5) The rapid increase of native licentiates and candidates for the ministry, promises a supply of native pastors.

(6) A disposition to self-support is growing.

(7) There is a general increase of respect for law—a notable instance of which is an attempt of the Benito people

to remedy the evils of the prevalent anarchy by setting up a government modeled on a limited monarchy, which, though imperfect, showed that the gospel had made possible an effort toward civilization.

(8) The interest, dating from the travels of Livingstone and Stanley, with which the eyes of all the world are turned to Africa.

In connection with these recent discoveries, the Congo Free State, embracing about 25,000,000 inhabitants, has been secured to civilization and mission effort by the protection of the great powers of Europe. All these events cannot fail to have an important bearing on missionary labor in this land.

#### **Climate and Health**

In regard to the objection often made against missions in Africa, that it is the "white man's grave," it is just to say :—

(1) In so large a country as Africa, what might be true of one part would not necessarily be true of another part. Statements are made as incorrectly on the point of health as they are on the point of heat. The average of heat during the year in the Gaboon and Corisco mission is 80° Fahrenheit, and it never reaches above 98° in the shade. With the exception of the months of February and March, the nights are comfortably cool; and in June, July and August blankets are required. The experience thus far in the interior seems to promise better conditions of health than on the coast.

(2) It is true, that there has been great loss of the life of white men on the west coast of Africa. This has been mainly of sailors and those engaged in commerce, many of whom live lives whose character, moral or hygienic, gives reason other than the climate for their deaths. And the fact of those unexplained deaths has operated unjustly against the country's reputation.

(3) Certain parts, *e. g.*, Sierra Leone and also the Upper Guinea coast, have been severe on even missionary life.

(4) As the equator is approached, and also south of the equator, health improves. The mortality in the Gaboon and Corisco mission has, therefore, been less than at Liberia and other points north.

(5) The numerous returns of workers from the Gaboon and Corisco mission have not all been due to ill-health. Unfitness for the work, and difficulty about the care of children have been frequent causes.

(6) Mental depression, due to the painful isolation of African mission stations, has made a physical condition in which fever-seeds, not otherwise dangerous, became fatal. Some of the earlier deaths were induced by intense home-sickness.

(7) All these causes operate less now than formerly. People know better how to take care of health. Profit is made by the experience of others. Food supplies are better. Household arrangements are more healthful. Frequent mail communications and the fresh, earnest support and practical sympathy, especially of the Women's Foreign Missionary Societies, have bridged over the long distance between Africa and home-love, and made less painful and depressing the isolation which is distinctive of an African missionary's life.

### STATISTICS 1897.

|                                |      |
|--------------------------------|------|
| Missionaries .....             | 30   |
| Native workers .....           | 50   |
| Churches .....                 | 8    |
| Communicants.....              | 1267 |
| Pupils in schools.....         | 693  |
| Pupils in Sunday-schools ..... | 1323 |

## Liberia Mission.

### Location and History

The mission supported in part by the Presbyterian Board, under the care of the Presbytery of Western Africa, lies in the republic of Liberia, whose limits are  $7^{\circ} 25'$  N. lat. down to  $4^{\circ} 44'$  N. lat., including a little over five hundred miles of sea-coast, with an average width in the interior of fifty miles. This interior extension may be increased, the territory of native princes which has been ceded to the republic not having very definite eastern limits

The first settlement on that coast was on January 7, 1821, by eighty-nine free blacks who sailed from New York in 1820. In April, 1822, a colony of manumitted slaves from the United States was planted by the American Colonization Society, which for twenty-five years retained the supervision of them, under Governors Ashmun, Pinney and others, until



the establishment of the republic, with its capital at Monrovia, on July 26, 1847. Various missionary boards, representing all the evangelical Christian churches, followed with their agents those who had gone out as colonists.

The Government is modeled on that of the United States, having a President with his Cabinet, a Senate and a House of Representatives. Only negroes are allowed to hold office. There is no established church, and all faiths are equally tolerated. In 1896 the population comprised about 20,000 civilized negroes, chiefly of American origin, and 1,050,000 half-wild natives, who are gradually coming under the influence of civilization. The most interesting tribes are the Veys, Bassos, Kroos and Mandingoes.

The Government has formed treaties with most of the European countries, with Hayti and the United States. But it suffers for the lack of honest and intelligent officers to carry it on. Much charity may be allowed Liberia in the experiment it is making. Very few of the colonists at first had any experience in national affairs or political life. Most of them had been reared in servitude and dependence, and the new arrivals of manumitted slaves, sent from time to time, brought with rare exceptions only poverty and ignorance. This is part of the burden the government carries to-day. Many of the colonists, instead of being "missionaries" to the heathen, became degraded themselves, adopting all the vices and even the superstitions of heathenism. The admirable capabilities, agricultural and commercial, of the country have been developed almost solely by foreign capital and energy.

**Missions and Missionaries** The first mission work in Liberia was done by Lot Cary, a slave who, having bought his freedom, was sent thither by Baptist aid in 1821, and labored until his death, in 1828. In answer to an appeal by Governor Ashmun in 1825, there came Swiss missionaries from Basle, who finally were transferred to Sierra Leone.

The American Board of Commissioners for Foreign Missions in 1834 sent Rev. J. L. Wilson, who settled at Cape Palmas. Thither followed him Rev. Messrs. White, Walker, Griswold and Alexander Wilson and their wives. At first there was success; but after some reverses the mission was, seven years later, removed to Gaboon.

The Presbyterian mission was commenced in February, 1833, at Monrovia, by Rev. J. B. Pinney, the more special



object being work among the aborigines, and only incidentally for the colonists. Stations were extended to the Kroo coast, near Cape Palmas. Messrs. Laird, Cloud, Finley, Canfield, Alward and Sawyer lived very short lives in the hostile climate. The Board then, in 1842, tried the experiment of sending only colored ministers, among whom were Rev. Messrs. Eden, Priest and Wilson; and Settra Kroo, Sinoe (Greenville) and Monrovia were occupied. The place made vacant by Mr. Eden's death was, in 1847, occupied by Rev H. W. Ellis, a freed slave from Alabama. The Presbytery of Western Africa was constituted in 1848, and attached to the Synod of Philadelphia. But it was found that American negroes were not exempt from fever, and, by their slave origin, lacked skill for the conduct of affairs; therefore other white men were sent out, notable among them Rev. D. A. Wilson, who did effective educational work at the Alexander High School, established at Monrovia in 1849. Mr. B. V. R. James, a colored man, also carried on a very successful school, his integrity and ability making him remarkably useful.

After many discouragements, there came a year of blessing in 1857. Rev. Messrs. Amos and Miller, colored men, were sent in 1859 from the Ashmun Institute (now Lincoln University), and Rev. E. W. Blyden, a graduate of Alexander High School, being added to the force, two new stations were opened. Mr. Amos died in 1864, and Mr. Miller in 1865. Rev. Edward Boeklen, of Germany, sent to take charge of the High School in 1866, died in 1868. The climate was exceptionally trying to white missionaries, and scarcely less so to the colonist negroes, whose birth and hereditary constitution in America gave them an unexpected susceptibility to fever.

Liberia's entire political power is in the hands of the colonists. The appointment of white missionaries by our Boards to superintend the financial affairs of the several missions was looked upon with suspicion, and bred animosity on the part of some of the Liberians. This feeling did not exist toward colored ministers from this country, and it was thought, therefore, that they were the proper persons to be sent to that part of Africa. The success of this policy is still to be demonstrated.

The Presbyterian community in Liberia is small, numbering probably not over one thousand. The Methodists and Baptists have strong stations and schools in the north, and

the Protestant Episcopal Church is working in the south, with headquarters at Cape Palmas. The Lutherans are stationed at Muhlenberg, a little inland, where they have an excellent school.

There are few common schools in the Liberian republic under government care. Almost all the schools are supported by foreign missionary funds. There is a college at Monrovia, supported by American non-missionary aid, for a short time under the presidency of Rev. E. W. Blyden, L.L.D., but its status is only that of an academy. The teachers of the foreign missionary schools have thus far supplied all the education that the ordinary demands of the country seemed to require, and the few who have wished higher education have obtained it by going to America for that purpose. This is not found by experience, however, to be the best way, and it is hoped that in time these advantages may be offered to all who desire them in their own land.

For years past the policy of the Board of Foreign Missions has been gradually to throw the responsibility of the work in Liberia on the Presbytery of West Africa. With a fair measure of consecration and energy on the part of pastors and people there seems to be no reason why the churches under its care should not speedily become self-supporting. It is the constant aim of the Board to bring them to the point of providing not only for their own pastors, but for missionary work among the native tribes.

The Presbytery reported in 1897 twelve churches, with 384 members, and nine ministers, six of whom are supported by the people. There are six schools under the care of the mission, two of which maintain themselves; 173 pupils are reported. The Alexander High School at Clay-Ashland takes the lead in educational work; the others are mixed boarding and day-schools.

The Need      The great need of Liberia now seems to be that of educated, consecrated ministers and teachers from among the aborigines, with a sufficient number of well-qualified missionaries to guide and control their work until those shall arise from their own people who shall be equal to the task.

## STATIONS 1897.

## GABOON AND CORISCO MISSIONS.

BARAKA, on the Gaboon River, near the equator, 10 miles from the sea; occupied as a station, 1842; transferred from American Board, 1870; laborers—Rev. Robert H. Nassau, D.D., M.D., Mr. E. A. Ford, Mrs. T. S. Ogden; outstation, Corisco on Corisco Island; 1 native preacher, 1 licentiate, and 8 native teachers and helpers.

ANGOM, above Nengenenge, on the Como River; occupied as a station, 1881; laborers—Rev. W. S. Bannerman and Mrs. Bannerman, Mrs. Arthur W. Marling, Rev. Smith G. Dunning; 4 native teachers and helpers.

BENITO, 92 miles north of Gaboon; occupied as a station, 1864; laborers—Mrs. Louise Reutlinger, Mrs. C. De Heer, Miss Hulda Christensen, French teacher, Mons. Emmanuel Presset, *Rev. Frank Myongo*, and *Rev. Etiyani Nyenye*; 10 outstations, 1 licentiate, 1 Bible-woman, and 14 native teachers and helpers.

BATANGA, 170 miles north of Gaboon; occupied as a station, 1885; laborers—Rev. W. C. Gault and Mrs. Gault, Mr. Oscar Roberts, Rev. F. D. P. Hickman, H. E. Schnatz and Mrs. Schnatz, Newman H. D. Cox, M.D., and Mrs. Cox, Miss Isabella A. Nassau, Miss Louise A. Babe, and Capt. Peter Menkel, *Rev. Itongolo ja Ivina*; 3 outstations, 1 licentiate, 16 native teachers and helpers.

EFULEN, about 70 miles southeast of Batanga behind the coast belt; occupied, 1893; laborers—Dr. Silas F. Johnson and Mrs. Johnson, and Rev. W. C. Johnston and Mrs. Johnston.

ELATTE, about 75 miles east of Efulen; Rev. Melvin Fraser, Rev. C. W. McCleary, Mr. M. H. Kerr, and Albert L. Bennett, M.D.

## LIBERIA MISSION.

CAREYSBURG, Rev. R. A. M. Deputie.

DOH, Rev. George B. Peabody.

GRANGER, Mrs. S. E. Nurse.

## MISSIONARIES IN WESTERN AFRICA, 1833-1897.

\*Died. †Colored. ‡Transferred from the American Board. Figures, Term of Service in the Field.

## GABOON AND CORISCO.

|                        |           |                          |           |
|------------------------|-----------|--------------------------|-----------|
| Babe, Miss Louisa,     | 1892      | Brier, Mrs.,             | 1889-1890 |
| Bachelor, H. M.        |           | *‡Bushnell, Rev. Albert, | 1844-1879 |
| (M. D.),               | 1879-1883 | ‡Buslinell, Mrs.,        | 1852-1885 |
| Bachelor, Mrs.         | 1879-1883 | Campbell, Rev. G. C.,    | 1880-1887 |
| Bannerman, Rev. W.     |           | Campbell, Mrs.,          | 1880-1887 |
| S.,                    | 1890      | Christensen, Miss        |           |
| Bannerman, Mrs.,       | 1890      | Hulda,                   | 1891      |
| Bennett, A. L., M. D., | 1897      | Clark, Rev. W. H.,       | 1861-1869 |
| *Boughton, Miss S. J., | 1871-1873 | Clark, Mrs. (Miss M.     |           |
| *Brier, Rev. B. B.,    | 1889-1890 | M. Jackson, 1858-),      | 1861-1869 |

- \*Clemens, Rev. Wm., 1853-1862  
 \*Clemens, Mrs., 1853-1866  
 Cox, N. H., M. D., 1896  
 Cox, Mrs., 1896  
 \*De Heer, Rev. Cornelius, 1855-1889  
 \*De Heer, Mrs., 1855-1857  
 De Heer, Mrs., 1864  
 \*Dewsnap, Miss. S., 1875-1881  
 Dunning, Rev. S. G., 1896  
 Fraser, Rev. Melvin, 1894  
 Ford, Mr. E. A., 1891  
 Gault, Rev. W. C., 1881  
 Gault, Mrs., 1881  
 Gillespie, Rev. S. L., 1871-1874  
 Gillespie, Mrs. (Miss M. B. White), 1873-1874  
 Godduhn, Rev. G. A., 1890-1894  
 Godduhn, Mrs., 1890-1894  
 \*Good, Rev. A. C., 1882-1894  
 Good Mrs. (Miss L. B. Walker, 1877-), 1883-1895  
 †Harding, Miss M. L., 1882-1889  
 Hendricks, Mrs. S. E., 1873-1874  
 Hickman, Rev. Frank D., 1895  
 \*Jacot, Rev. H. L., 1890-1892  
 Jacot, Mrs., 1890-1892  
 Johnson, Silas F., M. D., 1894  
 Johnson, Mrs., 1894  
 Johnston, Rev. E. W., 1895  
 Johnston, Mrs., 1895  
 Jones, Miss Lydia, 1872-1888  
 Kaufman, Miss C., 1855-1858  
 Kerr, Mr. M. H., 1893  
 Kops, Rev. J. C. de B., 1871-1873  
 Kops, Mrs., 1871-1873  
 Laffin, Chas. J., M. D., 1893-1895  
 \*Laffin, Mrs., 1893-1894  
 Loomis, C. L. (M. D.), 1859-1861  
 \*Loomis, Mrs., 1859-1861  
 \*Mackey, Rev. Jas. L., 1849-1867  
 \*Mackey, Mrs., 1849-1850  
 Mackey, Mrs. Isabel, 1851-1867  
 McCleary, Rev. C. W., 1895  
 McMillan, Rev. J., (M. D.), 1890-1893  
 McMillan, Mrs., 1890-1893  
 \*McQueen, Rev. Geo., 1852-1859  
 McQueen, Mrs., 1854-1865  
 \*Marling, Rev. A. W., 1880-1896  
 Marling, Mrs. (Miss J. B. Cameron, 1879-), 1881  
 Menaul, Rev. John, 1868-1870  
 \*Menaul, Mrs., 1868-1870  
 Menkel, P., 1873  
 \*Menkel, Mrs., 1874-1882  
 \*Menkel, Mrs., 1890-1894  
 Milligan, Rev. R. H., 1893-1895  
 Murphy, Rev. S. H., 1871-74; 1877-80  
 Murphy, Mrs., 1871-1874  
 Nassau, Rev. R. H., D. D. (M. D.), 1861  
 \*Nassau, Mrs. (Miss M. C. Latta, 1860-), 1862-1870  
 \*Nassau, Mrs. Mary F., 1881-1884  
 Nassau, Miss Isabella A., 1868  
 \*Ogden, Rev. Thos. S., 1858-1861  
 Ogden, Mrs., 1858-1861; 1882  
 \*Paull, Rev. George, 1863-1865  
 Reading, Mr. J. H., 1875-77; 1880-1888  
 Reading, Mrs., 1875-77; 1880-1886  
 \*Reutlinger, Rev. S., 1866-1869  
 Reutlinger, Mrs. Louise, 1866  
 Roberts, Oscar, 1894  
 \*Roberts, Mrs. M. D., 1894-1896  
 Robinson, Rev. W. H., 1881-1886  
 Robinson, Mrs., 1884-1886  
 Schnatz, Rev. H. E., 1894  
 Schnatz, Mrs. (Miss Engels), 1895  
 Schorsch, Rev. W., 1873-1876  
 \*Simpson, G. W., 1849-1851  
 \*Simpson, Mrs., 1849-1851  
 \*Smith, Mrs. J. M. (Miss J. M. Lush, 1873-1876), 1876-1881  
 Taylor, G. W. (M. D.), 1873-1874  
 †\*Walker, Rev. W., 1879-1884  
 Williams, Rev. E. T., 1853-1854  
 Williams, Mrs., 1853-1855

## LIBERIA.

- \*Alward, Rev. Jonathan P., 1839-1841  
 Alward, Mrs., 1839-1841  
 \*Amos, Rev. Thomas H., † 1859-1869  
 \*Amos, Rev. James R., † 1859-1864  
 \*Barr, Rev. Joseph, 1832-1832  
 Blaine, W. H., † 1891  
 Blyden, Rev. E. W., † 1857-1861; 1873-1878



|                          |                 |                         |           |
|--------------------------|-----------------|-------------------------|-----------|
| Blyden, Mrs. †           | 1873-1878       | King, Mr. A. B., †      | 1870-1895 |
| *Boeklen, Rev. Edward,   | 1866-1868       | King, Mrs. B., †        | 1870-1895 |
| Brown, Mr. H. D.,        | 1882-1885       | King, Robert D., †      | 1891-1892 |
| *Canfield, Rev. Oren K., | 1839-1842       | *Laird, Rev. M., †      | 1833-1834 |
| Canfield, Mrs.,          | 1840-1842       | Laird, Mrs.,            | 1833-1834 |
| *Cloud, Rev. John,       | 1833-1833       | *McDonogh, Mr. W., †    | 1842-1871 |
| Coke, Miss Louisa, †     | 1847-1848       | *Melville, Mr. F. A., † | 1856-1868 |
| Connelly, Rev. J. M.,    | 1844-1849       | *Miller, Rev. Armi-     |           |
| *Cranshaw, Mrs. J. D., † | 1888-1891       | stead, †                | 1859-1865 |
| *Deputie, Rev. J. M., †  | 1869-1877       | Nurse, Mrs. S. E. (Mrs. |           |
| Deputie, Mrs., †         | 1869-1877       | Waters, 1876-), †       | 18—       |
| Deputie, J. M., Jr., †   | 1888-1895       | Parsons, Mrs. Mary      |           |
| Deputie, Rev. R. A.      |                 | E., †                   | 1855-1858 |
| M., †                    | 1870            | Payne, Mrs. G. C., †    | 1893      |
| Diggs, Mrs. E. A., †     | 1878-1881       | Peabody, Rev. G. B., †  | 1895      |
| *Dillon, Rev. T. E., †   | 1865-1879       | *Perry, Rev. Frank B.,  | 1887-1895 |
| Dillon, Mrs., †          | 1865-1879       | *Perry, Mrs.,           | 1887-1888 |
| *Donnell, Rev. D. L., †  | 1878-1879       | Pinney, Rev. J. B.,     |           |
| Donnell, Mrs., (Mrs      |                 | 1832-35; 1839-1840      |           |
| David), †                | 1830-1881       | *Priest, Rev. James     |           |
| *Eden, Rev. James, †     | 1843-1847       | M., †                   | 1843-1883 |
| Ellis, Rev. H. W., †     | 1846-1851       | *Priest, Mrs., †        | 1843-1880 |
| *Erskine, Rev. H. W., †  | 1848-1876       | *Priest, Mr. J. R., †   | 1879-1880 |
| Ethrige, Mrs. R. A., †   | 1882-1887       | Priest, Mrs., †         | 1879-1882 |
| *Ferguson, Mr. D. C., †  | 1863-1873       | *Roberts, Rev. Thos.    |           |
| *Finley, Mr. F. J. C., † | 1834-1835       | H., †                   | 1888-1889 |
| Flournoy, P. F., †       | 1871-1876; 1882 | *Sawyer, Rev. Robt. W., | 1840-1843 |
| Frazier, Rev. D. W., †   | 1883-1896       | Sawyer, Mrs.,           | 1841-1849 |
| George, S. J., †         | 1891-1895       | Sevier, Rev. S. S., †   | 1884-1887 |
| *Harrison, Rev. Simon, † | 1854-1872       | *Strobel, Miss C., †    | 1850-1864 |
| Harrison, Mrs., †        | 1854-1872       | Temple, Mr. James, †    | 1833-1834 |
| *Herring, Rev. Amos, †   | 1854-1873       | Tytler, Mr. Ephraim, †  | 1837-1839 |
| Herring, Mrs., †         | 1854-1873       | Van Tyne, Miss C.,      | 1841-1844 |
| Herndon, Mr. Jas. P., †  | 1888-1891       | White, Mr. J.,          | 1855-1856 |
| Hilton, Rev. J. W. N., † | 1889-1894       | White, Mrs.,            | 1855-1856 |
| *Herring, Rev. Amos, †   | 1854-1873       | Williams, Rev. E. T.,   | 1856-1860 |
| Herring, Mrs., †         | 1854-1873       | Wilson, Rev. David A.,  | 1850-1858 |
| *James, Mr. V. B. R., †  | 1849-1868       | Wilson, Mrs.,           | 1850-1858 |
| Jones, Mrs. M., †        | 1880-1885       | *Wilson, Rev. Thomas, † | 1843-1846 |
| Jones, J. E., †          | 1891-1895       | Witherspoon, Mr. M.     |           |
| Kennedy, Rev. Z. R., †   | 1878-1882       | M., †                   | 1862-1863 |
| Kennedy, Mrs., †         | 1878-1882       |                         |           |

## BOOKS OF REFERENCE.

- Abbeokuta: Origin and Progress of the Yoruba Mission. Miss C. Tucker. 3s. 6d.  
 Alexander Mackay of Uganda. By his Sister. \$1.50  
 Adventures in the Great Forest of Equatorial Africa. Paul du Chaillu. \$1.75  
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